Love into which enters the wisdom, not of cunning inquisition
but of penetrating insight—*Love* into which flows the might,
not of the propelling machine but of the evolving spirit—
that can account for the creation of the world. The Rishis
declare that the whole building material of the universe is
His Love. If creation is His life-garment, *His Love* forms
the warp and woof of that translucent fabric. **The Taittiriya Upanishad reaches the loftiest heights of philosophical
speculation when it declares God not as Anandi,
possessing love, but as Anandam, Love itself—
^Brahma Kripahi Kevalam."**
Considering the age in
which he lived, we are struck with wonder at the profound
vision of the Rishi who succeeded through self-knowledge,
intensified by deep meditation, in realising Love as the
Ultimate Reality of the Universe. In other words, what the
Rishi proclaims is that Love is the final purpose of God's
universe, love of man for man in an all-embracing brother-
hood, love of man to God as the profoundest and loftiest
of human affections and that both these spring out of God's
own love of love and delight in love, and in particular His

ever flowing love for the children of men.

The Taittiriya Upanishad is one of the most important of the Upanishads being almost on a par with *Chandogya* and *Brihadaranyaka.* It is noted for its exposition of the doctrine of *Panchakosas* (the five sheaths) in which the finite soul or the human personality, which according to the Vedanta is essentially one with the Infinite, is encased and which constitute its individuality; no less than for its grand proclamation that the ultimate Reality, the fullest and highest manifestation behind the visible universe, is *Anandam,* the correct English word for which, according to Dr. Rabindra-nath Tagore, is *Love.* In other words, after a searching analysis of the constitution of the universe, the Rishi of this Upanishad leads us, step by step, from matter to life, from life to mind, from mind to self-consciousness and from self-